

## 劉淵然與明代道教法派

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### 摘要

本文探討了宮廷道士劉淵然(1351–1432)、其法派及其在明代道教中的地位。作為影響了道教發展的關鍵人物，劉淵然對我們了解明初道教整體特別是清微派、龍虎山道團、全真道和淨明道這些明代最重要的道派至關重要。從道法傳授、科儀實踐、師徒傳承和道教派詩諸方面，劉淵然可以被確認為清微道士。明代天津天妃宮的道教教團及其派詩就可以證實這一點。本文認為，劉淵然不是全真道士，關於劉淵然及其法派是全真道的看法是十九世紀逆向建構出來的。至於劉淵然與龍虎山的關係，關乎龍虎山天師體制中的全權代表機制。劉淵然最終與天師體制的衝突反映了對掌控國家禮儀機構的競爭。本文也證明了後來的淨明道派視劉淵然為淨明六祖。但這一觀念的始作俑者卻是其弟子邵以正。儘管邵以正倡導這一譜系，但後人卻是通過沿襲李鼎的《淨明忠孝全傳正訛》，淨明道派有關劉淵然在淨明道中地位的文本傳統才得以最後定型。通過重建劉淵然與不同法派的關係以及後來道團對劉淵然歸屬的認定，本文得出了如下結論：劉淵然在明代道教四大法派中扮演了極其重要的角色，或由其本人直接扮演或由後學歸之於他。儘管劉淵然的清微法派是個跨區域的宗教現象，其法派及其支系從明代的政治中心京畿地區，到文化都會蘇州和內地山東，再向邊疆雲南擴散，這顯示出其影響有地方語境。劉淵然與天師體制的淵源也與江西龍虎山地方上的道教教團分

不開。他與淨明道關聯的觀念首先是作為一個江南現象流傳於南京。但江西南昌的淨明道派這一更具地方化的傳統，卻僭用了源出江南的這一觀念，為自己的宗旨服務。這樣，劉淵然法派所代表的地方化進程便構成了明代道教的核心特徵。

關鍵詞：劉淵然、清微派、全真道、龍虎山、淨明道

## Liu Yuanran and Daoist Lineages in the Ming

Richard G. Wang

### Abstract

This article examines the court Daoist Liu Yuanran (1351–1432), his religious lineage, and his role in Ming Daoism. As a crucial priest who shaped the Daoist development, Liu is the key to our understanding of Daoism in the early Ming in general and such dominant Daoist lineages as Qingwei, the Longhushan community, Quanzhen, and Jingming in particular. From transmitted teachings, ritual arts, master-disciple relationship, and the lineage verse, Liu Yuanran can be identified as a Qingwei priest, as testified by a Daoist ecclesiastical community and its lineage verse from the Tianfei Palace of Tianjin. This study argues that Liu Yuanran would not have been a Quanzhen Daoist, and the Zhao Yizhen–Liu Yuanran–Shao Yizheng lineage was not part of Quanzhen. The view of Liu Yuanran as Quanzhen master and his lineage as Quanzhen was established *a posteriori* in the nineteenth century. Liu's association with Longhushan concerns the delegation mechanism of the Heavenly Master

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institution at Longhushan, which had to rely upon Liu as its delegate to the court. The eventual skirmish between Liu Yuanran and the Heavenly Master institution reflects the competition for such state ritual offices as the Court of Imperial Sacrifices, the Divine Music Abbey, and the Central Daoist Registry. Liu's lineage and the Longhushan Daoists as the Heavenly Master's delegates constituted two of the three or four dominant Daoist groups craving for prestige at the court. This article also demonstrates that the later Jingming tradition regarded Zhao Yizhen and Liu Yuanran as its fifth and sixth patriarchs. However, the direct association of Zhao-Liu and Jingming Daoism does not appear in any Yuan and Ming sources before and during Liu's lifetime. Shao Yizheng, Liu's disciple, was responsible for this notion, which emerged around 1452. Although Shao championed this view, it is following Li Ding's (1544–1607?) *Jingming zhongxiao quanzhuan zheng'e* (Corrected Complete Biographies of the Pure and Bright [Way] of Loyalty and Filiality) that the Jingming textual tradition of Liu Yuanran's place in Jingming was finalized. By reconstructing Liu Yuanran's relations with different lineages and what later Daoists made of him, this essay concludes that Liu Yuanran played a crucial role in the four most important Daoist lineages of the Ming either by himself or attributed to him. In the end, even though Liu Yuanran's Qingwei lineage was a transregional phenomenon, that his Qingwei lineage and sublineages spread from the political centers Nanjing and Beijing, through the cultural hub Suzhou and the hinterland Shandong, to such a frontier region as Yunnan indicates that Liu Yuanran's impact had local contexts and local variants. His ties to the Heavenly Master institution were linked with the Heavenly Master at Longhushan in Jiangxi. The idea of Liu's connection with Jingming appears to first have been circulating in Nanjing as a Jiangnan phenomenon. The Jingming lineage around Nanchang was an even clearer local tradition that appropriated this Jiangnan view of Liu Yuanran for its own agenda. This way, the localization process as represented by Liu Yuanran's lineage constitutes a crucial feature of Ming Daoism.

**Keywords:** Liu Yuanran, Qingwei, Quanzhen, Longhushan, Jingming

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